ಶ್ರೀ ಗೋಪಾಲ ಸಾಲೆನ್ನ.—ಮೂಡುಬಿದರೆ ಎಲ್ಲರಿಗೂ ಇದರ ಬಗೆಗೆ ಒಂದು ತರಹದ ಅಂಕ್ಸೈಟಿ ಇದೆ. ಈ ರಾಜ್ಯಕ್ಕೆ ಮುಂದೆ ಬರುವ ಮುಖ್ಯಮಂತ್ರಿಗಳಾರು ಏನ್ನುವುದನ್ನು ತಿಳಿಯುವುದಕ್ಕಾಗಿ ಇದೆ, ಆದರಿಂದ.

Mr. SPEAKER.—Order, order. Does not the Member know that he cannot speak unless I call upon him? Is this a classroom.? That is absolutely improper.

Since Sri Keshava Murthy is not present, I will call upon another member who is desirous of speaking.

ಶ್ರೀ ಜೆ. ದೇವಯ್ಯ (ಮದ್ದೂರು).— ಒಂದೆರಡು ನಿಮಿಷಗಳಷ್ಟು ಕಾಲ ಇದರ ಬಗ್ಗೆ ಮಾತನಾಡಲು ಅವಕಾಶ ಕೊಟ್ಟರೆ ಇದರ ಹಿನ್ನೆಲೆ ಏನು ಎನ್ನುವುದನ್ನು ತಮಗೆ ತಿಳಿಸುತ್ತೇನೆ.

Mr. SPEAKER.— He may put his request in writing and I will deal with it.

[MR. DEPUTY SPEAKER in the Chair]

NON-OFFICIAL RESOLUTION

Re: **Making Recommendations to Government of India to solve Border Disputes on the basis of Linguistic Majority, Contiguity, Village as a Unit and Wishes of the People.**

(Debate continued)

†Sri B. P. KADAM (Karwar).—Sir, the resolution moved by Hon. V. S. Patil is before the Assembly. The resolution wants that border disputes between Mysore State and adjoining States should be settled on certain well recognised principles. Unfortunately, a large number of members, who opposed the resolution, did not even care to read the resolution nor hear the arguments advanced by Sri V. S. Patil. This is a funny way of dealing with things when we are pledged to parliamentary democracy. A large section—virtually everyone in the Congress benches boycotted the House when Mr. V. S. Patil was speaking. In fact if the Hon. Members were present to hear the arguments, their stand would have been different.

When Sri V. S. Patil was making his speech, all the members of the Congress Party in this House started attacking the Hon Members this side. I do not understand what sort of Pancha Shila is here. Sri Doddameti and Sri Karalingannawar who participated in the debate waved their hands so vehemently and used a language of the master to the slave and a language of a conquerer to the vanquished. With due respect to you and to the Hon. Members, I have to say this. A more decent language on their part would have been more welcome. Let me say with all humility that we have the highest respect to Kannada language and we wish well and pray for the prosperity of this State in all fields. We look upon them as brother and good neighbours. Let it not be said by any one here that we have no love for Kannada Language. Let it not be forgotten that we belong to a great country with a great culture and we must have national integration. We have great respect for the Chief Minister of this State. He is a person with lofty ideals and lofty heart.

Sir, I come from the area of North Kanara district *i. e,* Karwar, Supa and Haliyal. These are predominently Konkani speaking areas. Konkani has about 75 per cent of Marathi. Dr. Pearson and Saldhana and others have all agreed that Konkani is a dialect of Marathi. In the Mysore Gazetteer, page 252 Vol. I it is said that Konkani is a dialect of Marathi. The Fact Finding Report Published by this Government in the year 1954, quotes Pearson, that Konkani is a dialect of Marathi. Sir, all these experts on the language have said that Konkani is a dialect of Marathi. This is said by experts like Katre, S. K. Chaterjee who was the Chairman of the Bengal Legislative Council. This Government when appeared before the Pataskar Committee quoted one opinion of Silva and made out a case that Konkani was an independent language. I had the fortune of going through the arguments of the case that they had made out. If they had quoted the other things in all fairness it would have done justice. Grant Duff says that the Koncan is that part of Maharashtra which lies between the Ghauts and the sea and extends along the coast. Sir the South Canara district was formerly Sadasivgarh district. As a matter of fact, the Karwar Municipality was started in 1862 as Sadasivgarh Municipality. After two years it was named as Karwar municipality. Even today the fort of Kodibad is known as part of Sadasivgarh. Sir, the actual line which Mr. Silva used and which this Government took while making a case is this.

> "The only language that is most closely allied to Konkani in the whole of India is Marathi and no other."

Apart from this, the Government of Bombay had two resolutions which said that Konkani is a dialect of Marathi and Konkani speaking people can only have Marthi culture. The other resolution said that since Konkani people have a large percent in the area of Karwar, Supa and Haliyal, Marathi was declared as the language. This was in 1949 when Hon. Sri M. P. Patil who was a Minister here and also many of these Members who were Parliamentary Secretaries and Deputy Ministers in Bombay were all participants to that resolution. The elections to the Local Bodies were contested in 1959 on the specific issue. In Karwar Taluk, out of 15 seats, we the M. E. S. Members won 13 seats, in Supa 15, out of 15 and in Haliyal 13 out of 15. In all the three Taluk Boards resolutions were passed that Konkani is a dialect of Marathi. Even the Kannada speaking Members of the Karwar Taluk Board supported our resolution stating that we must solve our problems amicably and peacefully. Further, all the Village Panchayats in these areas, 19 in Karwar Taluk, all from Supa and predominently a very large majority from Haliyal, passed similar resolutions. Even when Pandit Jawaharalal Nehru referred to the case of Punjab, he said that if the Punjabi Suba was to be formed, it will have to take the full support from the people. In our case, all the people have decided and there is admission even from the Mysore Government itself that Konkani is a dialect of Marathi.

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It is said that Goa is also predominently a Konkani speaking area. Here also, but for the interference from the Mysore Government or Congress Leaders, the elections would have been different. The Congress Leaders had a fair chance to get at least one or two elected. One or two days earlier, the Hon'ble Chief Minister of this State issued a statement that Goa must be a State by itself, which put Goa Congress in confusion. Konkani can never have an independent status, it is only a dialect of Marathi and only Marathi. There were a large section of Congress Leaders in Goa territorial election propaganda also. But, what was the fate ? In the very consituency where the Congress Leaders were roaming about, the other candidates got elected with the highest majority—72 per cent. The present Chief Minister of Goa, Sri Bandodkar has a percentage of 93, that is a different thing. In the constituency where the Mysore Congress leaders were roaming about, the other candidates got elected.

SRI S. NIJALINGAPPA.—Will you please mention one name ?

SRI B. P. KADAM.—The District Congress Committee of the North Kanara District with the Congress Chief himself. Please go and verify. I have great respect for you.

Why did it happen ? The Congress leaders here were very eager to become Home Ministers, Chief Ministers and so on. But, during the elections, they were sent to the bottom of the river. Generally a drowning man comes up seven times, but the Goa Congress Members never came up.

Sir, in a democratic set-up, when we have to live as a country like ours, that great and rich traditions will not be befitting to see that these territories which have dominated the merger with Maharashtra are taken away. I have the highest respect for our Chief Minister. He is the only man who has known the general interests of people. Therefore, I request him to bear in mind the assurance which he has given during the Assembly speeches of December 1956. He said that he is in correspondence with the Chief Ministers of the adjoining States and he will not come in the way. Let him pursue the matter and win the affection of all people. If we have to decide on some principles of equity, we have to gain or lose. Konkani is already recognised as Marathi. Even the figures for the Census Report till 1911 were collected under the head 'Marathi' only and Konkani was never mentioned in the Report. Some arguments were advanced by the Hon'ble Members against us saying that we are interfering and all that. We respect others and we wish that we should also be respected. We are a people very quiet by nature and we will be never violent even if we are enraged. That is our attitude all along. They say that there was an agreement between Kelkar and the Congress leaders about the future of Belgaum and some agreement was there between the Hon'ble Minister for Public Works and some leaders there. Take the case of Bidar District. What have we to do with this agreement ? Mr. Kelker

is very well known as Hero Kelker. But whether Mr. Kelker had any authority in writing from anybody which you could barter away? Without any authority this Kelker comes in agreement with somebody. The whole argument is falacious to the Court.

The Hon'ble Members have spoken against us, and particularly Sri Doddameti for whom I have high respect, said that during the emergency this question had been raised. I come from an area where if taluk-wise figures are taken the highest percentage of people have entered the military. Even the Deputy Commissioner of North Kanara District has said that if taluk-wise figures are taken we will find that Karwar Taluk has contributed the highest percentage for the defence forces. I do not understand if Mr. Doddameti has his relations there. Even to-day I have got my own kith and kin in high and low positions in the military, a large section of them braving the cold and storm of the Himalayas.

MR. DEPUTY SPEAKER.—We will now rise and meet at 10-30 A.M.

The House adjourned for recess at Ten of the Clock and re-assembled at Thirty-seven Minutes past Ten of the Clock.

[MR. DEPUTY SPEAKER in the Chair.]

SRI B. P. KADAM.—The Hon'ble Members without studying the resolution said a lot about emergency. Where does the question of emergency come in? There is no emergency at least so far as Mysore is concerned. The size of Ministers has not been reduced; on the contrary it has gone up. At Belgaum a meeting was called as a protest against the atrocities of the Mysore Government for our demanding merger with Maharashtra, but during the meeting itself it was felt that we should not have agitation during the critical days and during the meeting itself about Rs. 40,000 was collected and contributed to the National Defence Fund. May I also tell the Hon'ble Members who are preaching us emergency that from our area, from our taluk of Karwar if Taluk-wise figures are taken, the largest percentage have entered the defence forces. The Deputy Commissioner of the District said so in one of the meetings. My kith and kin have lost their lives on the Front and I am one of those people whose nearest relatives immediately on the call of emergency have responded and to-day they are in high and low positions in the military, braving the cold and storm of Himalayas. May I know how many of those Hon'ble Members have near or distant relations who have entered the military? Let the Hon'ble Members who oppose the resolution, who have used the language of a master to the slave, the language of the conquerer to the conquered, not preach to us the cause of emergency. We have been contributing one mite in the humblest possible manner to meet the situation arisng out of the emergency.

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It was stated that the Maharashtra Eki Karna Samithi Members interfered here. We never interfere! When we are provoked, we rise in protest. Otherwise we will be good all the time. But when we are insulted, we shall oppose valiantly. Otherwise, we will be failing in our duty.

One Hon. Member said that Bombay City had about 3 lakhs Kannada-speaking population. Actually, they are only 50,000. We are not sorry for this, we are proud. Even if their population goes up, we would be happy. Bombay City had so many non-Marathi speaking Mayors. Mr. Pupala, who was a Mayor of Bombay in 1959, was an Andhra and he responded to the call of Maharashtra and resigned his Mayorship stating that Bombay City should go to Maharashtra. A large number of non-Marathi speaking people have occupied very high offices in Maharashtra. Mr. Sailam, who was an Andhra, was the Speaker of the Maharashtra Assembly. In the Maharashtra State, people who belong to microscopically small communities, have become Chief Ministers. Mr. Kannamwar, who was the Chief Minister, belong to the Woddar community. Even Mr. Naik belongs to the Vanjari caste, which is not Maharashtrian. I am proud of all of them. If tomorrow, the kith and kin of Sri Nijalingappa or Mr. M. V. Krishnappa knowing a smattering of Marathi becomes the Chief Minister of Maharashtra, I will not be sorry. They have an inherent right to be Chief Ministers of any State. Hon. Members who want to carry on a vituperative campaign against Maharashtra would do well not to carry it forward. Maharashtra has done no wrong to Mysore State. The Maharatas who came here in the ancient days did not come for mere conquest but to save the area from foreign domination and slavery. History speaks that they sacrificed a lot to save the Hindu culture, the Vedas and Upanishads, the Ramayana and Mahabharata. Let the Hon. Members here have no ill-will against Maharashtrians.

Sir, the Hon. Member Sri Doddameti, for whose age I have high respect, said the other day that he will give us all protection. What is the protection we have in this State ? I have been repeatedly saying in this Assembly from 1956 that even the elementary rights due to us are totally denied to us. It has been the accepted policy of Government to deny us Marathi schools, to keep as many Kannada officers and non-Marathi knowing officers in our area. Even the Executive Officer of the Taluk Board issued in 1959 a notification under the orders of Government that the names of all village panchayats, co-operative societies and offices should be in Kannada. People who were singing Keertans in Marathi under the Prohibition policy, for which they were paid by Government, were asked soon after Reorganisation to sing Keertans in Kannada. One Narayana Kunde said he cannot speak Kannada and the people do not understand Kannada. Then the Government asked him to stop Keertans forthwith. I represented the matter but nothing was done. A number of demands are there from the Supa and Karwar areas but they

are not even giving them a Marathi knowing officer and they will not give them. People want Marathi schools. Even the Tahsildar has recommended Marathi schools but the School Board turned it down and the Government authorities are taking sides with the Board. Non-Marathi-knowing inspectors are asked to inspect Marathi schools. Thus, consistent steps have been taken to wipe out Marathi schools. In Kodibag a licence has been given to a big contractor to open a saw mill by the side of the school. Leading Congressmen have supported the contractor. We protested but the mill is still there. This tendency is going on. I can speak for hours and hours on the ill-treatment we are getting here. I can only say with due humility that the treatment given to the Marathi-speaking people is nothing less than that given to the slaves. I am saying this with deep anguish and regret. Yet, hon. Sri Dodmetti said they are giving us protection. What is the position of employment to Marathi-speaking people? Is Marathi recognised as a State language ? How many of them have been appointed as Clerks or Officers in the last 6 years ? What kind of treatment is this ? I said in 1959 and I repeat it again, that the treatment given to the Marathi people is the protection which a cat gives to the rat. The cat plays with the rat for sometime but ultimately would eat it up. That is our position today. When Kakasaheb Kalelkar's effigy was burnt up after a demonstration, what was done ? What protest was raised ? When during the debate here, the Finance Minister, Mr. Jatti, lost his balance and flared out angrily by saying "You get out of the Assembly." What was the protection given to us. After all, we are ventilating our grievances in all humility. Where was Sri Doddameti then ? The Finance Minister who held a lofty position in Bombay and who also holds a lofty position now here says to a humble member like myself who wants to profound my case to resign and get out. When this is the treatment to a Member of this House, what about to others ? There are Hon. Members who condemn the Marathi people and some have said that Marathi people have come here to wash the utensils. Sir, Marathi extended far beyond than it is today. Grant Duff says :

> "Marathi, in its various dialects, extends today nearly across the peninsula of India. In the Bombay Presidency it covers the north of the Deccan plateau and a strip of country between the Ghats and the Arabian Sea, extending to about a hundred miles south of Goa".

So, Marathi extended 100 miles south of Goa about 75 to 100 years back. There are eminent authorities who say Marathi extended to Ankola and Kumta. After all, Mysore State is an integral part of this great country. We have to live with them. But justice must be done to us on democratic principles. We do not want an inch more. Sir, in the Encyclopædia of Britannica, Vol. 14, it is said :

> "Marathi occupies an irregular triangular area of a lakh sq. miles having its apex about the district of Balaghat in C. P. and far its base the Western Coast of the Peninsula from Daman on

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the Gulf of Cambay in the North to Karwar on the open Arabian Sea in the South."

These are not Marathi speaking people that have said this. Sir, I was quoting Sumati Kumar Chaterji who is a Congress man of Bengal and who was the Chairman of the Legislative Council, Bengal. On 10th August 1956, he has said :

"The people who speak Konkani however have generally given their allegiance to Marathi, even in Goa. Konkani and Marathi therefore are to be regarded as closely allied speeches, and for practical purposes the Konkani speech, which is split up in numerous dialects, can be regarded as being within the orbit of Marathi".

I shall quote Katre from his book " Formation of Konkani ", page 310.:

"There can therefore be little doubt that judged by its early innovations Konkani belongs to the same group to which Marathi belongs".

Sir, I have referred to Mr. Silva, Mysore Government would have done well by giving all the quotations by him either favourable or not favourable to them because in democracy we mnst be fair. The particular quotation which says that Konkani belongs to Marathi is omitted by this Government. Earlier I referred to the two resolutions by Bombay Government. I will quote them here :

"Bombay Government on the insistent demand of the people by their Resolution No. 2026/48 P. and S. Dept., dated 1st April 1950 gave recognition to Marathi as the regional language of this contiguous area of Karwar, Haliyal, Supa along with Kannada".

"Bombay Government in their letter No. S/28/19535-F Education Department, dated 9th July 1948 said, "Konkani is not an independent language. Obviously, therefore, the main language of the Konkani people is Marathi" in reply to a demand for starting Konkani schools here".

To these resolutions of the then Bombay Government, Sri M. P. Patil as a Minister and some others who were holding positions like Parliamentary Secretary and Deputy Ministers were parties. Let the other side argue for argument's sake in a futile manner.

11-00 A.M.

Sir, the Mysore Government, before the coming in of Karnataka of Mysore State, struggled hard, we appreciate that struggle and we have

great sympathy for them. In their Memorandum 'United Karanatak' published in 1928, at page 19 of the introduction they say :

> "People speaking dialects and different languages should, in the interest of the Nation, first love for their mother language and try to devlop it rather than their own dialect."

When those people who prepared this Memorandum for the United Karanataka in the introduction itself say that people speaking on dialects must first love for the mother-tongue, does it not mean that Konkani being the dialect of Marathi should be aligned with Marathi ? The talk of the Konkani State is as impracticable as it can be, because if there were to be a Konkani State large areas of the State from the coast will have to go to the Konkani State. Therefore, the idea of the Konkani State even though free to some people in Mysore State, let them be warned because it is more fertile to them only. The people of Goa very clearly have given a clean burial to those leaders who were agitating for Konkani language and State. The elections in Goa have given a clean verdict that Konkani is a dialect of Marathi. I do not wish to take much time. I only wish to say that these difficulties concerning the whole State of Mysore must be solved in a very amicable manner considering, of course, certain well recognised principles. In the Governor's Speech in 1956 in this Assembly, the Governor has referred to Kasaragod, Madakasira, Adoni, South Sholapur and some other areas. It is said by some people that we are unnecessarily raising problems. We are making a demand and we are making reasonable demand. May I ask the Hon'ble Members whether it is not a fact that all these things were referred to in the first Governor's speech in 1956 ? Is it not a fact that the Hon'ble Chief Minister, Sri S. Nijalingappa then said that he wants a solution to all these areas? It is not that we raised the question, but it was raised from the right quater. Therefore, all that I suggest is that the question raised by the Governor in 1956 and the assurance given by the Chief Minister must be reasonably dealt with like that of the areas of Kasaragod, Akkalkote, Madak, Adoni. All the areas must come, and what we are now suffering must also be the sufferings of those areas. In due justice and fairness even small areas should not be allowed to suffer in democracy. On principles, justice must be done to all of them.

Hon'ble Member, Sri A. J. Doddameti, tried to read out some portions from the Four-man Boundary Committee Report on which Sri S. Channaiah and Sri Malimath were there. I have also a copy of the same kindly supplied to me by the Hon'ble Chief Minister. In the covering letter, the Chief Minister has said that it should be used for private purpose only. I do not like to quote from that Report because I want to stick to the assurance I have given to the Chief Minister. But, I can say that if I quote from that Report that will create innumerable protests from the border areas. Therefore, let Sri A. J. Doddametti confess that it is an error that he did. I do not want to go into the details, because I want to stick to the assurance I have given to the Chief Minister.

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Some Hon'ble Members said that in case this area goes to Maharastra, none of us would be elected. They do not know the portion of the M. E. S. there. Let me tell them that the Congress records in Karwar Taluk till 1951 were maintained in Marathi only, and in the Samithi three permanent Congress Members were there. It is a party consisting of all people irrespective of the party, who cherished the idea of being merged in Maharashtra on definite principles. Even if we are defeated in the elections, we shall not be sorry. I can only tell the Hon'ble Members that even if we are defeated, we shall be more powerful outside the Assembly than inside the Assembly, and we serve the people faithfully and humbly. People who will be elected will be people not against the Maharashtra cause. Let them be warned about it. Let them not abuse us in an insulting manner.

Hon'ble Member Sri Bhimanna said that this issue must not be opened. I do not know whether he has the basic knowledge of jurisprudence and whether he knows the manner in which the amendments are coming to various legislations. The Constitution itself is undergoing so many amendments. Once there is a law we are bound by it. In a democratic set-up, they are subjected to change and Government and Legislature enactments are amended and re-amended sveral times. The argument of the Hon'ble Member, is a hard argument which no Lawyer can accept.

Some members have said that Mr. Yeswantrao Chavan is a Defence Minister in charge of defence and that in the name of Mr. Yeswantrao Chavan we should not have agitation. We are a people who do not respect any personality. If Mr. Chavan is there as Defence Minister, we are proud and we wish him all success in the name of India. We will help him. If Mr. Yeswantrao helps us to get justice, we wish him well. If any leaders of Maharashtra are not inclined to help us, we will never fail to pull them. If our issue is not solved, there will be large-scale agitation throughout the Maharashtra. It was said that there are Konkani people. The late Prime Minister in his letter to his friend Mr. Nane said that about 3 lakhs, about 6 per cent of the people are speaking Konkani in Bombay City. That itself shows that Pandit Nehru acknowledged that Konkani is a dialect of Marathi and these people come under the category of Marathi section. We from Karwar have got several people in Bombay City. We have paid our allegiance to the Maharashtra State and economically, culturally and in other ways we are linked with Bombay City. Large sections of people from our side are going for employment and residing there. We are linked with Bombay City and Maharashtra linguistically, traditionally, religiously, culturally and historically. These arguments have already been advanced in the Memorandum which we sent to the representatives of the both States. I can only say with respect to every body; love for everybody, goodwill to everybody and ill-will towards none that this question must be solved gracefully without hurting the mind of anybody in a very dignified way. We take into consideration the

national integration, the great culture and the philosophy of this country. After all, we belong to the country which Mr. Mackmillan said is Heaven on Earth. He said 'If I were to point out Heaven on Earth, I would like to point out India. 'Great philosophers of the world have admired our philosophy, have admired our poetry. We should have better cohesion and that can be only done by having solution to linguistic problems. Force of language has militantly stood up in history. Language had played an important part during the invasions of Napolean. There were nationalities in Europe, people who wanted there own nations to be carved in the form of States. The Persian Empire was there. The Ottoman Empire was there. These Empires engulfed many of the nationalities and languages. Napolean fought innumerable wars. He lowered the mountains and raised the hills. It is good he lowered the mountains and raised the hills. He helped in giving a fillip to the innumerable nationalities which came in the long run. Only after the fall of Napolean, after the crumbling of the Empire, nationality developed. Bismark said that English language would influence the life the history of Britain. I can only say that there is no factor in the history of mankind which has a more prominent role than the factor of language. If at all cohesion should be there in the country of ours, it can be only be had by solving our border issues on just and fair grounds. We have often said that we are suffering so much.

Sri D. DEVARAJ URS (Minister for Labour, Housing and Transport).—Does the Hon'ble Member mean to say that he is claiming a different nationality from those who talk the Marathi language?

Sri B. P. KADAM.—I want the Maharashtra State and all the States in this great country of ours as federal States. I only fear that the cohesion which we are desiring will be broken. What happened in Goa? Because some provocative speeches were made, some unwarranted sentiments were expressed by the Congress leaders, the Congress was wiped out there. The same cancer which wiped out the Congress in Goa may help in wiping out the Congress here as well as in Maharashtra. In order to have the highest cohesion, we should solve these problems. Mr. Devaraj Urs said that we want to be an independent State of Maharashtra. I never said that. I said we must join one of the States in our country. India is one from Cape Comorin to the Himalayas. It is said to be a land of seven mountains, seven rivers and seven Holy Places, as per our Shastras. Therefore we want to be a State in this great country. That is the integration for which every Indian must strive all his life.

In conclusion, I submit that unless this problem is solved, there is bound to be ill-will. I would urge this Government to solve the problem as early as possible. I did not wish to use strong words but if I have done, I can only say that my intention was not to hurt anyone.

ಶ್ರೀ ವಾಲಿ ಚನ್ನಪ್ಪ (ಸಂಪಗಾವ್-1).—ಸಭಾಪತಿಗಳೇ, ಈ ಗಡಿಗಳ ಪ್ರಶ್ನೆ ಸಲುವಾಗಿ ಬಂದಿರುವ ಈ ಕಾರಣವನ್ನು ವಿರೋಧಿಸಿ ಒಂದೆರಡು ಮಾತುಗಳನ್ನು ಹೇಳುತ್ತೇನೆ. ಹೈ ಪವರ್ ಕಮಿಟಿ ಬಂದ ಮೇಲೆ ಅನೇಕ ಗಡಿಗಳ ಸಲುವಾಗಿ ಆಯಾಯಾ ಭಾಗಗಳ ಜನರು ಆಯಾಯಾ ಭಾಗಗಳಲ್ಲಿ ತಮ್ಮ ಹೇಳಿಕೆಗಳನ್ನು ಕೊಟ್ಟಿದ್ದಾರೆ. ಅದೇ ರೀತಿ ಬೆಳಗಾಂನಲ್ಲೂ ನಪ ಕನ್ನಡ ಜನರು ಹೋಗಿ ಬೆಳಗಾಂ ಮತ್ತು (ಚಂದಗಡ್ ಒಂದು ಬಿಟ್ಟು) ಉಳಿದ ಭಾಗಗಳನ್ನು ಭೌಗೋಳಿಕವಾಗಿ, ಆರ್ಥಿಕವಾಗಿ ಮತ್ತು ಸಾಂಸ್ಕೃತಿಕವಾಗಿ ಕರ್ನಾಟಕಕ್ಕೆ ಸೇರಬೇಕೆಂದು ಹೇಳಿದ್ದಾರೆ. ಆ ತರಹದಲ್ಲಿ ಮುನಿಸಿಪಾಲಿಟಿಗಳ ಉತ್ಪನ್ನ ಮತ್ತು ಇತರ ಎಲ್ಲಾ ವಿಷಯಗಳನ್ನು ತೆಗೆದುಕೊಂಡರೂ ಕೂಡ ಬೆಳಗಾಂವಿ ಮತ್ತು ಉಳಿದ ಎಲ್ಲಾ ಭಾಗಗಳೂ ನಮಗೇ ಸೇರಿದ್ದು ಎಂಬುದನ್ನು ಕನ್ನಡ ಜನರು ಮರಾಠಿ ಜನರು ಒಪ್ಪಿದ ಮೇಲೆ ಹೈ ಪವರ್ ಕಮಿಟಿಯವರು ಒಂದು ನಿರ್ಣಯವನ್ನು ತೆಗೆದುಕೊಂಡರು. ಅವರು ನಿರ್ಣಯವನ್ನು ಕೊಟ್ಟ ಮೇಲೆ ಕರ್ನಾಟಕ ಪ್ರಾಂತ ಆಯಿತು. ಕರ್ನಾಟಕ ಪ್ರಾಂತವಾದ ಮೇಲೆ ಅಲ್ಲಿ ಒಂದು ಚಳುವಳಿ ನಡೆಯಿತು ಮರಾಠಿ ಜನರದ್ದು. ಯಾವ ವ್ಯಾಳ್ಯಕ್ಕೆ ಕರ್ನಾಟಕ ಪ್ರಾಂತ್ಯದಲ್ಲಿ ಬೆಳಗಾಂವಿಯನ್ನು ಸೇರಿಸಿದರೋ ಆ ವ್ಯಾಳ್ಯಕ್ಕೆ ಅನೇಕ ಕಡೆ ಲೂಟಿ ನಡೆಯಿತು. ಅನೇಕ ಕಡೆ ಬೆಂಕಿ ಹಚ್ಚಿದರು. ಇದು ಆದದ್ದು ಕರ್ನಾಟಕ ರಾಜ್ಯ ಉದಯವಾಗುವುದಕ್ಕೆ ಮುಂಚೆ. ಯಾವಾಗ ಕರ್ನಾಟಕದಲ್ಲಿ ಬೆಳಗಾಂವಿ ಕೂಡುತ್ತದೆ ಎಂದು ತಿಳಿಯಿತೋ ಆಗ ಅನೇಕ ಕಡೆ ಬೆಂಕಿ ಹಚ್ಚಿ ನುಟ್ಟರು. ಆಗ ಇದ್ದ ಮುಂಬೈ ಸರ್ಕಾರ, ಮಹಾರಾಷ್ಟ್ರ ಸರ್ಕಾರವೇ ಇತ್ತು. ಅವರೇ ಗೋಳೀಬಾರು ಮಾಡಿದರು. ಎಷ್ಟೋ ಜನರು ಆಗ ಸತ್ತರು, ಎಷ್ಟೋ ಜನ ಹೊಡೆತ ತಿಂದರು ಅಂದರೆ ಇದು ಬರೀ—

Sri V. S. PATIL (Belgaum City).—On a point of order. The Hon'ble Member said that even during the regime of the Bombay Government, the Marathi people have resorted to arson and hence there was firing. May I know whether a member can make these allegations without any facts and findings of the Government or some public authority or does he want to rely upon his personal knowledge and inference in making these allegations. Can such wild and sweeping allegations be made in this House, absolutely without any basis.

ಉಪಾಧ್ಯಕ್ಷರು.—ನೀವು ಹೇಳಿದ್ದರಲ್ಲಿ ಪಾಯಿಂಟ್ ಆಫ್ ಆರ್ಡರ್ ಏನೂ ಇಲ್ಲ. ಅವರಿಗೆ ತಮಗೇ ತಿಳಿದಮಟ್ಟಿಗೆ ಹೇಳುತ್ತಾ ಇದ್ದಾರೆ. ಅದು ಸರಿಯೇ ಅಲ್ಲವೇ ಎಂಬುದನ್ನು ನೀವು ತಿಳಿದುಕೊಳ್ಳಬೇಕು.

Sri V. S. PATIL.—He said that the Marathi people resorted to arson and that is why firing took place. This fact of arson is not corroborated by any facts. On the contrary I can say that it is a baseless allegation made here. My point is whether a Member can make such wild allegations without any basis.

ಶ್ರೀ ವಾಲಿ ಚನ್ನಪ್ಪ.—ಯಾವ ವ್ಯಾಳ್ಯದೊಳಗೆ ಮರಾಠಿ ಜನರು ಗೊಂದಲ ಮಾಡಿದರು ಮತ್ತು ಬೆಂಕಿ ಹಚ್ಚಲಿಕ್ಕೆ ಹೋಗಿದ್ದರು ಆ ವ್ಯಾಳ್ಯಕ್ಕೆ ಗೋಳೀಬಾರು ಆಯಿತು, ಇದು ನನಗೆ ಗೊತ್ತಿದೆ. ನಾನೂ ಅಲ್ಲಿದ್ದೆ. ಜೋಷಿ ಅನ್ನುವವರ ಮನೆಗೆ ಹೋಗಿದ್ದೆ. ನಾನು ಅಲ್ಲೇ ಇದ್ದೆ. ಗೋಳೀಬಾರು ಆಗಿ ಜನರು ಬೆಂಕಿ ಹಚ್ಚಿದಾಗ ಅದನ್ನು ಮುಂಬೈ ಸರ್ಕಾರದವರು ಶಾಂತ ಮಾಡಿದರೋ ಇಲ್ಲವೋ ಅವರೇ ಹೇಳಲಿ. ಅಂತಹ ಗೋಳೀಬಾರು ಆಗಲಿ, ರಾಠಿ ಚಾರ್ಜ್ ಆಗಲಿ, ಅಶ್ರುವಾಯು ಪ್ರಯೋಗವಾಗಲಿ ಕರ್ನಾಟಕ ಪ್ರಾಂತ ಸರ್ಕಾರ ಬಂದಮೇಲೆ ನಿಜಲಿಂಗಪ್ಪನವರ ಕಾಲದಲ್ಲಾಗಲಿ, ಜತ್ತಿಯವರ ಕಾಲದಲ್ಲಾಗಲೀ ಎಲ್ಲೂ ಕೂಡ ಒಂದು ಸಲವೂ ನಡೆದಿಲ್ಲ.

Sri V. S. PATIL.—Hon'ble Mr. Wali Channappa said that during the regime of Nijalingappa and Jatti, there were no police firings or lathi charges. It is beside the point. It is completely false because there was firing and lathi charges. There were numerous cases of rioting taking place. If he does not know the facts my request to the Chair is that the Member should be warned not to make false allegations or make false statements on the floor of the House.

Sri D. DEVARAJ URS.—If the Member who is making the speech speaks of facts which another Member feels is not correct, it is open to him to refute it. Where is the question of point of order ?

ಶ್ರೀ ವಾಲಿ ಚನ್ನಪ್ಪ.—ನಿಜಲಿಂಗಪ್ಪನವರ ಮಂತ್ರಿಮಂಡಲ ಬಂದಮೇಲೆ ಅಥವಾ ಜತ್ತಿಯವರ ಮಂತ್ರಿಮಂಡಲ ಬಂದಮೇಲೆ ಎಷ್ಟು ಸಾರಿ ಗೋಳೀಬಾರು ಆಗಿ ಎಷ್ಟು ಮಂದಿ ನತ್ತರು ಎಂಬುದನ್ನು ಈಗ ಅವರೇ ಹೇಳಲಿ. ಮುಂಬೈ ರಾಜ್ಯದಲ್ಲಿದ್ದಾಗ ಆ ಜನರು ದಂಗೆ ಮಾಡಿ ಎಷ್ಟು ಜನರು ನತ್ತಿದ್ದಾರೆ ಎಂಬುದನ್ನು ಅವರು ಸ್ಪೆಲ್ಲ ಜ್ಞಾಪಿಸಿಕೊಂಡರೆ ಅದನ್ನು ಅಲ್ಲಿನ ಮರಾಠಿ ಜನರು ಮಾಡಿದರೇ ಅಥವಾ ಮತ್ತೊಬ್ಬರು ಮಾಡಿದರೇ ಎಂಬುದು ಅವರಿಗೇ ಗೊತ್ತಾಗುತ್ತದೆ. ಹಾಗಿದ್ದಾಗ್ಯೂ ಕೂಡ ಈ ದಿನ ನಾವು ಇಷ್ಟು ಜನ ಇಲ್ಲಿ ಇರುವ ವ್ಯಾಖ್ಯಾದಾಗೂ ಆ ಮೂರು ಜನರು ಏನೋ ಆಗಿ ಹೋಗಿದೆ ಎನ್ನುವ ರೀತಿಯಲ್ಲಿ ಬೊಬ್ಬಾಟ ಮಾಡುತ್ತಾ ಇದ್ದಾರೆ. ಇವರ ಬೊಬ್ಬಾಟ ಹೋಳಿ ಹುಣ್ಣಿಮೆಯ ಬೊಬ್ಬಾಟ ಆಗಿದೆ.

11-30 A.M.

ಯಾವಾಗ ಭಾಷಾವಾರು ಪ್ರಾಂತ ವಿಭಜನೆ ಮಾಡಿ ಒಂದು ನಿರ್ಣಯವಾಯಿತೋ ಆಮೇಲೆ ರಾಜ್ಯೋದಯ ದಿವಸವನ್ನು ಆಚರಣೆ ಮಾಡಬೇಕಾಗಿ ಬಂತು. ನಮ್ಮ ಆನಂದವನ್ನು ವ್ಯಕ್ತ ಮಾಡುವುದಕ್ಕೆ ಟಿಳಕ ಚೌಕದಲ್ಲಿ ಒಂದು ಮೀಟಿಂಗ್ ಕರೆದೆವು. ಆಗ ಅಲ್ಲಿಗೆ ಬಂದಿದ್ದ ಮರಾಠಿ ಜನರ ಜೊಡುಗಳೆಲ್ಲವೂ ನಮ್ಮ ತಲೆಯ ಮೇಲೆ ಬಿದ್ದವು. ಕಲ್ಲುಗಳನ್ನು ನಮ್ಮ ಕಡೆಗೆ ಹೊಡೆದರು. ಪೋಲೀಸರು ಬಂದು ಗಲಾಟೆಯನ್ನು ತಣಿಗಟ್ಟಿ ರಾಜ್ಯೋದಯ ಉತ್ಸವವನ್ನು ನಿಮಗೆ ಬೇಕಾದಂತೆ ನೀವು ಮಾಡಿ, ಮರಾಠಿ ಜನರು ಅವರಿಗೆ ಬೇಕಾದಂತೆ ಪ್ರತ್ಯೇಕವಾಗಿ ಆಚರಿಸಲಿ ಎಂದು ಹೇಳಿದರು. ಹೀಗಾಗಿ ನಮಾರಂಭ ಗೊಂದಲದಲ್ಲಿ ಮುಗಿಯಿತು. ಮತ್ತೊಂದು ಸಲ ಒಂದು ಹೈನ್ಯೂಲನ ಬಳಿ ಒಂದು ಪೆಂಡಾಲ್ ಹಾಕಿ ರಾಜ್ಯೋದಯೆದ ದಿವಸ ಮತ್ತು ಸ್ವಾತಂತ್ರ್ಯದ ದಿವಸ ನಡೆದ ನಮಾರಂಭದಲ್ಲಿ ಮರಾಠಿ ಜನರು ಬಂದು ನಮ್ಮ ಮೇಲೆ ಕಲ್ಲೆಸೆದರು. ನಮ್ಮ ಕಡೆ ಒಬ್ಬನ ಕೈಗೆ ಪಿಸ್ತೂಲನ್ನು ಕೊಟ್ಟಿತ್ತು. ಆದರೆ ಆತ ಪಿಸ್ತೂಲು ತನ್ನ ಬಳಿ ಇದ್ದರೂ ತಲೆ ಓಡೆಸಿಕೊಂಡು ನಾನೇನೂ ಮಾಡಲಾರೆ ಎಂದು ವಾಪಸು ಬಂದ. ಆಗ ನೆರೆದಿದ್ದವರ ರಕ್ಷಣೆಗಾಗಿ ಲಾಠಿ ಛಾರ್ಜೂ ನಡೆದಿರಬಹುದು, ಅಕಸ್ಮಾತ್ ಘಟನೆಯೇನಾದರೂ ಆಗಿರಬಹುದು. ಬೆಳಗಾಂವಿಯಲ್ಲಿ ನಾವು ಇದನ್ನೆಲ್ಲಾ ಸಹಿಸಿಕೊಂಡಿದ್ದೇವೆ. ಅಲ್ಲಿರಲು ಕಷ್ಟವಾಗಿರುವವರು ಬೇಕಾದರೆ ಬೇಕಾದ ಕಡೆಗೆ ಹೋಗಬಹುದು. ಆದರೆ ಭೂಮಿ ತೆಗೆದುಕೊಂಡು ಹೋಗಲು ಬಿಡುವುದಿಲ್ಲ, ಅದಕ್ಕೆ ಅವರಿಗೆ ಹಕ್ಕಿಲ್ಲ. ಹೈ ಪವರ್ ಕಮಿಟಿ ಒಂದು ನಿರ್ಣಯ ಮಾಡಿದ ಮೇಲೆ ಮರಾಠಿ ಜನರು ಹೆಚ್ಚಾಗಿರುವ ಭಾಗಗಳನ್ನೆಲ್ಲಾ ಒಂದು ಕಡೆ ಸೇರಿಸಿ ಉಳಿದ ಕನ್ನಡ ಭಾಗಗಳು ಕೆಲವನ್ನು ನಮಗೆ ಕೊಟ್ಟರು. ಯಾವ ಆಧಾರದ ಮೇಲೆ ಸೊಲ್ಲಾಪುರ, ಅಕ್ಕಲುಕೋಟೆ ಮುಂತಾದುವನ್ನು ಇತರರಿಗೆ ಕೊಟ್ಟರೋ ಆದೇ ಆಧಾರದ ಮೇಲೆ ಕನ್ನಡ ಭಾಗಗಳನ್ನು ನಮಗೆ ಕೊಟ್ಟರು. ಸೊಲ್ಲಾಪುರ ಮತ್ತು ಅಕ್ಕಲುಕೋಟೆಯಲ್ಲೂ ಎಷ್ಟೋ ಜನ ಕನ್ನಡ ಮಾತನಾಡುವವರಿದ್ದಾರೆ. ಆದರೆ ಹಿರಿಯರು ಒಂದು ನಿರ್ಣಯ ಕೈಕೊಂಡಿರುವುದರಿಂದ ಅದಕ್ಕಾಗಿ ನಾವು ಚಳುವಳಿ ಹೂಡಲಿಲ್ಲ. ಬಳ್ಳಾರಿ ಜಿಲ್ಲೆಯ ಮೂರು ತಾಲ್ಲೂಕುಗಳ ವಿಚಾರದಲ್ಲಿ ಹೈ ಪವರ್ ಕಮಿಟಿ ನಿರ್ಣಯ ಕೊಟ್ಟಿದ್ದರೂ ನಾವು ಚಳುವಳಿ ಮಾಡಿದೆವು. ಬರೀ ಭಾಷೆ ಆಧಾರದ ಮೇಲಲ್ಲ ? ನೀರಿನ ಹಂಚಿಕೆ ಆಧಾರದ ಮೇಲೆ ನಿರ್ಣಯಿಸಿದೆ ಎಂದು ಹೇಳಿದ ಮೇಲೆ ಸಿರಗುಪ್ಪ, ಬಳ್ಳಾರಿ, ಹೊಸಪೇಟೆ ನಮಗೆ ಕೊಡಬೇಕೆಂದು 16 ನೂರು ಮಂದಿ ಸತ್ಯಾಗ್ರಹ ಮಾಡಿದೆವು. ಆದರೆ ಯಾರಿಗೂ ಹಿಂಸೆ ಮಾಡಲಿಲ್ಲ. 15 ದಿವಸಗಳಲ್ಲಿ ಒಂದು ತೀರ್ಮಾನವಾದ ಮೇಲೆ ನುಮ್ಮನಾದೆವು. ಕಾನರಗೋಡಿನ ಪ್ರಶ್ನೆಯೂ ಇದೆ. ಗೋವಾ ಪ್ರಶ್ನೆಯೂ ಎದ್ದಿದೆ ; ಅಲ್ಲಿ ಕೊಂಕಣಿ ಭಾಷೆ ಮಾತನಾಡುವವರಿದ್ದಾರೆ, ಮರಾಠಿ ಮಾತನಾಡುವವರಿಲ್ಲ. ಮುಂಬಯಿ, ಕಾರವಾರ, ಮಂಗಳೂರು ಮುಂತಾದ ಕಡೆಗಳಲ್ಲೂ ಕೊಂಕಣಿ ಮಾತನಾಡುವವರಿದ್ದಾರೆ. ನಮ್ಮ ಮಿತ್ರರು ಈ ವಿಚಾರವನ್ನು ಅನೇಕ ಸಲ ಈ ಸಭೆಯಲ್ಲಿ ಹೇಳಿದ್ದಾರೆ. ಗೋವಾದಲ್ಲಿ ಸತ್ಯಾಗ್ರಹವಾದಾಗ ನಾನೂ ಹೋಗಿದ್ದೆ, ಕರ್ನಾಟಕದಿಂದ ಕೆಲವರನ್ನು ಕರೆದುಕೊಂಡು ಹೋಗಿದ್ದೆ. ಗೋವಾ ಸ್ವಾತಂತ್ರ್ಯ ಚಳುವಳಿ ನಡೆಯುವಾಗ ನೂರು ಮಂದಿಯನ್ನು ಕರೆದುಕೊಂಡು ಮೊದಲನೆಯ ಬ್ಯಾಚ್ ಹೋದೆವು. ಈಗ ಅಲ್ಲಿ ತಮಿಳರು, ಕ್ರಿಶ್ಚಿಯನ್ನರೂ ಬಂದಿರಬೇಕು. ಬೆಂಗಳೂರಿನಲ್ಲಿ ಇತರ ಭಾಷೆಗಳ ಅನೇಕರು ಬಂದು ಸೇರಿರುವ ಹಾಗೆ ಈ ದಿವಸ ಗೋವಾಕ್ಕೂ ಅನೇಕರು ಬಂದಿರಬಹುದು. ಗೋವ ಸ್ವತಂತ್ರವಾದ ಮೇಲೆ ಮುಂಬಯಿ ಮತ್ತು ಬೆಳಗಾಂವಿಯಿಂದ ಅನೇಕರು ಹೋಗಿದ್ದರು. ಅಲ್ಲಿ ಜುನಾವಣೆ ನಡೆದಾಗ ಕೆಲವರು ತಮಗೆ ಓಟು ಕೊಡದಿದ್ದವರನ್ನು ಜಾಡಿಸುತ್ತೇವೆಂದು ಹೇಳಿದರಂತೆ. ಗೋವಾ ಜನರು ಅಲ್ಲಿ ನಡೆಯುವುದನ್ನು ನಮಗೆ ಹೇಳು

(ಶ್ರೀ ವಾಲಚನ್ನಪ್ಪ)

ತ್ತಾರೆ. ಗೋವಾದವರು ತಾವು ಕರ್ನಾಟಕಕ್ಕೇ ಸೇರುವುದಾಗಿ ಹೇಳುತ್ತಾರೆ, ಬೆಳಗಾಂವಿ ಅವರ ಮುಖ್ಯ ಕೇಂದ್ರವೆಂದೂ, ಅಲ್ಲಿಂದ ಅವರು ಕಾಯಿಪಲ್ಯ ತೆಗೆದುಕೊಂಡು ಹೋಗುತ್ತಿರುವುದಾಗಿಯೂ ಹೇಳುತ್ತಾರೆ. ಇಂತಹ ಒಂದು ಚಳುವಳಿಯನ್ನು ನಡೆಸುವುದು ಬೇಡ. ಇವರುಗಳು ಮಾತನಾಡುವಾಗ ಅನೇಕವಾದಗಳನ್ನು ಇಲ್ಲಿ ಹೇಳಿದರು. ಇದು ಅವರಿಗೆ ಸಮಾಧಾನವಾಗಿರಬಹುದು. ಒಂದು ಸಲ ಇಲ್ಲಿ ಚುನಾವಣೆಯಾಗಿ ಬಂದಮೇಲೆ ಅವರುಗಳಿಗೆ ಒಂದು ಐದು ವರ್ಷ ಕಾಲದಷ್ಟು ಅವಧಿ ಇರುತ್ತದೆ ಎಂದು ಪ್ರತಿ ಸಾರಿಯೂ ಹೇಳಿದ್ದನ್ನೇ ಹೇಳುತ್ತಿರುತ್ತಾರೆ. ಕರ್ನಾಟಕ ಪ್ರಾಂತ ಆಗುವುದಂತೂ ಆಗಿದೆ. ಆದರೆ ಈ ಮಹಾರಾಷ್ಟ್ರದಿಂದ ಬಂದಿರುವ ಸದಸ್ಯರುಗಳಿಗೆ ಇಲ್ಲರಲು ಅಪೇಕ್ಷೆ ಇಲ್ಲ ಎಂದರೆ ಅವರು ಈ ರಾಜ್ಯವನ್ನು ಬಿಟ್ಟು ಹೊರಕ್ಕೆ ಹೋಗಲು ಯಾರ ಅಡ್ಡಿಯೂ ಇಲ್ಲ. ಕರ್ನಾಟಕಕ್ಕೆ ಯಾರೂ ಬರಕೂಡದು ಯಾವ ಭಾಗಗಳೂ ಹೋಗಕೂಡದು ಎಂದಲ್ಲ. ನಣ್ಣ ನಣ್ಣ ಹಳ್ಳಿಗಳು ಕೆಲವು ಇಲ್ಲಿಂದ ಬೇರೆ ರಾಜ್ಯಕ್ಕೆ ಹೋಗಬಹುದು ಅಥವಾ ಕೆಲವು ಹಳ್ಳಿಗಳನ್ನು ನಮ್ಮ ರಾಜ್ಯಕ್ಕೆ ಸೇರಿಸುವ ಬಗ್ಗೆ ಪರಿಶೀಲನೆ ಮಾಡಬಹುದು. ಈಗಾಗಲೇ ಮಾನ್ಯ ಮುಖ್ಯಮಂತ್ರಿಗಳಾದ ನಿಜಲಿಂಗಪ್ಪನವರೂ ಹಾಗೂ ಮಾನ್ಯ ಮಂತ್ರಿಗಳಾದ ಶ್ರೀಮಾನ್ ಜತ್ತಿಯವರೂ ಅನೇಕ ಸಾರಿ ಹೇಳಿದ್ದಾರೆ. ಆದರೆ ತಾಲ್ಲೂಕಾ ಘಟಕಗಳನ್ನು ಮಾಡುವುದು ನಮ್ಮ ಕೈಯ್ಯಲ್ಲಿಲ್ಲ, ಪಾರ್ಲಮೆಂಟಿನವರು, ಹೈಪವರು ಕಮಿಟಿಯವರು ಮಾಡಿದಮೇಲೂ ಅದು ಸರಿಯಾಗಿಲ್ಲ ಎಂದು ಇಲ್ಲಿ ಮೇಲಿಂದಮೇಲೆ ಹೇಳುತ್ತಿರುವುದನ್ನು ನೋಡಿ ನಮಗೆ ಬಹಳ ದುಃಖವಾಗುತ್ತಿದೆ. ಆದುದರಿಂದ ಇಂತಹ ಒಂದು ಸೂಚನೆಯನ್ನು ಹೇಳುವಂತಹ ಈ ನಿರ್ಣಯವನ್ನು ನಾನು ಸಂಪೂರ್ಣವಾಗಿ ವಿರೋಧಿಸುತ್ತೇನೆ. ಒಂದು ಸಲ ಬಂದ ಪ್ರಸಂಗವನ್ನು ಪುನಃ ಪುನಃ ಇಲ್ಲಿಗೆ ತರುವುದು ಸರಿಯಲ್ಲ ಎಂದು ಇಷ್ಟು ಹೇಳಿ ನನ್ನ ನಾಲ್ಕು ಮಾತುಗಳನ್ನು ಮುಗಿಸುತ್ತೇನೆ.

Sri V. S. PATIL.—One point for clarification, Sir. My resolution is restricted to the boundaries of Mysore State. I was expecting the Hon'ble Member to say what he has to say. But, he has said nothing. He has simply referred to our disputes. I am not concerned with that so far as the resolution is concerned. I would like to know from the Hon'ble Member whether he wants.....

ಉಪಾಧ್ಯಕ್ಷರು.— ಅದು ಮಾನ್ಯ ಸದಸ್ಯರ ಅಭಿಪ್ರಾಯ ಇರಬಹುದು.

†ಶ್ರೀ ಗಂಗಾಧರ ನಮೋಶಿ (ಗುಲ್ಬರ್ಗ).—ಮಾನ್ಯ ಅಧ್ಯಕ್ಷರೇ, ಇಲ್ಲ ಬಂದಿರುವ ಈ ಠರಾವನ್ನು ಅನುಮೋದಿಸುತ್ತ ಕೆಲವು ಮಾತುಗಳನ್ನು ಇಲ್ಲ ಹೇಳಬೇಕಾಗಿದೆ. ಭಾಷಾವಾರು ತತ್ವದ ಆಧಾರದಮೇಲೆ ಭಾಷಾವಾರು ಪ್ರಾಂತಗಳಾಗಬೇಕೆಂದು ಎಲ್ಲ ಕಾಂಗ್ರೆಸ್ಸಿನವರೂ ಮತ್ತು ಬೇರೆ ಇತರ ಪಕ್ಷಗಳವರೂ ಕೂಡ ಪ್ರಚಾರ ಮಾಡುತ್ತಿದ್ದಂತೆ, ಭಾಷಾವಾರು ಪ್ರಾಂತಗಳೇನೋ ಆದವು. ಭಾಷಾವಾರು ಪ್ರಾಂತಗಳನ್ನು ರಚನೆ ಮಾಡುವ ಕಾಲಕ್ಕೆ ಎಕನಾಮಿಕ್ ವಯಬಿಲಿಟಿ, ವ್ಯಾಪಾರದ ಅವಶ್ಯಕತೆಗಳು ಮತ್ತು ಭಾಷಾವಾರು ತತ್ವದಮೇಲೆ ಮಾಡಬೇಕೆಂದು ಇತ್ತು. ಆಂಧ್ರ ಪ್ರಾಂತವಾಗಬೇಕೆಂದು ಹತ್ತು ವರ್ಷಗಳಿಂದ ಅಲ್ಲ ಚಳುವಳಿ ನಡೆಸಿದರೂ ಪೊತ್ತಿ ಶ್ರೀರಾಮಲುರವರು ನಿಧನರಾದಮೇಲೆ ಅಲ್ಲ ಆಂಧ್ರ ಪ್ರಾಂತವಾಯಿತು. ಹಾಗೇ ಇಲ್ಲಿಯೂ ಕೂಡ ಕರ್ನಾಟಕ ಪ್ರಾಂತವಾದಾಗ ಕರ್ನಾಟಕದ ಕೆಲವು ಭಾಗಗಳು ಆಂಧ್ರದಲ್ಲ, ಮಹಾರಾಷ್ಟ್ರದ ಕೆಲವು ಭಾಗಗಳು ಆಂಧ್ರದಲ್ಲಿ ಹಾಗೂ ನಮಗೆ ಬರತಕ್ಕ ಕೆಲವು ಭಾಗಗಳು ಮದರಾಸಿನಲ್ಲಿ ಸೇರಿಹೋದವು. ಇದರ ಸಲುವಾಗಿ ಇನ್ನೂ ಯಾವ ಸರಿಯಾದ ಪ್ರಯತ್ನಗಳೂ ನಡೆದಿಲ್ಲ ಎಂದು ಇಲ್ಲ ಬಹಳ ದುಃಖದಿಂದ ಹೇಳಬೇಕಾಗಿದೆ. ಇಲ್ಲ ಈಗ ತಾನೇ ಮಾತನಾಡಿದ ಸದಸ್ಯರಾದ ಶ್ರೀಮಾನ್ ಕದಂರವರು ವಿರೇಜು ಯೂನಿಟ್ಟಿನ ಆಧಾರದ ಮೇಲೆ ಹೋಗುವುದಕ್ಕೆ ಸಾಧ್ಯವಿಲ್ಲ ಮತ್ತು ಮಹಾರಾಷ್ಟ್ರ ಸರಕಾರದಲ್ಲಿ ಒಂದು ಮ್ಯಾಪು ಇದೆ. ಅದರ ಪ್ರಕಾರ ಅದರ ಕಂಟಿಗ್ಯೂಯಿಟಿ ತೆಗೆದುಕೊಂಡು ಅಲ್ಲರುವ ಕಮ್ಯೂನಿಕೇಷನ್ನುಗಳು ಮತ್ತು ಇನ್ನಿತರ ಸ್ಥಿಕರ್ಯಗಳನ್ನು ನೋಡಿಕೊಂಡು ತೆಗೆದುಕೊಳ್ಳುವುದಕ್ಕೆ ಸಾಧ್ಯ ಎಂದು ಹೇಳಿದ್ದಾರೆ, ಆದರೆ ಅವರು ಇದಕ್ಕಾಗಿ ಬಹಳ ಹಿಂದಿನ ಇತಿಹಾಸಗಳನ್ನು ಹೇಳಿದರು. ಹಾಗೆ ಇತಿಹಾಸದ ಆಧಾರದ ಮೇಲೆ ಹೇಳುವುದಾದರೆ ಈಗ ಮುಂಬಯಿ ರಾಜ್ಯದೊಳಗಿರುವ ಅಜಂತ ಹಾಗೂ ಎಲ್ಲೋರ ಗುಹಾಂತರ್ದೇವಾಲಯಗಳು ಇವನ್ನು ಕಟ್ಟಿದವರು ಕರ್ನಾಟಕದವರು ಎಂದು ಹೇಳಬಹುದು. ಈ ರೀತಿಯಾಗಿ 100-150

ವರ್ಷಗಳ ಹಿಂದಿನ ಇತಿಹಾಸವನ್ನು ಇಲ್ಲಿ ಹೇಳುವ ವಾದವನ್ನು ನಾನು ಒಪ್ಪುವುದಿಲ್ಲ. ಹಾಗೆ ಔರಂಗಾಬಾದ್ ಜಿಲ್ಲೆಯಲ್ಲಿ ಒಂದು ತಾಲ್ಲೂಕಿಗೆ ಕನ್ನಡ ಎಂದು ಹೆಸರು ಇದೆ, ಅದು ನಮಗೆ ಬರಬೇಕು ಎಂದು ಹೇಳುವುದು ಸರಿಯಾಗಿರುತ್ತದೆಯೇ? ಯಾವಾಗ ಒಂದು ಬಾರಿ ಭಾಷಾವಾರು ಪ್ರಾಂತಗಳೆಂದು ಅಸ್ತಿತ್ವಕ್ಕೆ ಬಂದಮೇಲೆ ಆ ಭಾಗಕ್ಕೆ ಇಂತಹ ಭಾಗಗಳು ನಮಗೇ ಬೇಕು ಎಂದು ಕೇಳುವುದು ಸರಿಕಾಣುವುದಿಲ್ಲ. ಹಾಗೆ ಹಿಸ್ಟಾರಿಕಲ್ ಫ್ಯಾಕ್ಟ್‌ಗಳನ್ನು ತೆಗೆದುಕೊಳ್ಳುವುದಾದರೆ ಈಗ ಸಾಂಗ್ಲಿ ಜಿಲ್ಲೆ ತೆಗೆದುಕೊಂಡು ನೋಡಿದರೆ ಅದು ನಮ್ಮ ಕರ್ನಾಟಕದ ಭಾಗಕ್ಕೆ ಬರಬೇಕಾಗುತ್ತದೆ. ಹಾಗೆ ಮಂಗಳೂರಿನ ಕೆಲವು ಭಾಗಗಳು ಇಲ್ಲಿಗೆ ಬಂದಿವೆ, ಇವರಲ್ಲಿ ಎಲ್ಲರೂ ಕೊಂಕಣಿ ಭಾಷೆ ಮಾತಾಡುತ್ತಾರೆ. ಅದು ಮರಾಠಿ ಭಾಷೆಯ ಒಂದು ಉಪಭಾಷೆ ಎಂದು ಆ ಪ್ರದೇಶಗಳು ಮಹಾರಾಷ್ಟ್ರಕ್ಕೆ ಸೇರಬೇಕೆಂದು ಹೇಳುವುದು ಸರಿಯಾಗುವುದಿಲ್ಲ. ಇವು ಹಿಂದಿನಿಂದ ಬಂದಿವೆ, ಹಿಂದೆ ಉತ್ತರ ಹಿಂದೂಸ್ತಾನದಲ್ಲಿ ಬ್ರಿಟಿಷರು ಆಳುತ್ತಿದ್ದಾಗ ಒಂದು ರೀತಿಯಾದ ಆಡಳಿತ ಪದ್ಧತಿ ಇತ್ತು. ಆಗಿರುವ ಶಾಲೆಗಳೇ ಒಂದು ತರಹದವಾಗಿದ್ದುವು. ನಮಗೆ ಶಾಲೆಗಳಲ್ಲಿ ಗುರುಗಳು ಪಾಠ ಹೇಳಿಕೊಟ್ಟವರು ಎಂದು ಹೇಗೆ ಗೌರವ ಇರುತ್ತದೋ ಅದರಂತೆ ಹಿಂದಿನಿಂದ ಆಡಳಿತ ಮಾಡುತ್ತಿದ್ದ ಬ್ರಿಟಿಷರಲ್ಲಿ ಒಂದು ತರಹದ ಗೌರವದಿಂದ ನಡೆದುಕೊಂಡು ಬರುತ್ತಿದೆ. ಅದರಿಂದ ನಮ್ಮ ದೇಶಕ್ಕೆ ಕರ್ನಾಟಕದವರು ಅರ್ಧದಷ್ಟು ಬರಬೇಕೆಂದು ಹೇಳುವುದು ಮಹಾರಾಷ್ಟ್ರದವರು ಅರ್ಧ ಭಾಗದಷ್ಟು ಬರಬೇಕೆಂದು ಹೇಳುವುದು ಏಕೆಂದರೆ ಇವರೆಲ್ಲ ಮರಾಠಿ ಭಾಷೆ ಮಾತನಾಡುವ ಜನ ಎಂದು ಹೇಳುವುದು ಸರಿಯಲ್ಲ. ನೂರು ನೂರೈವತ್ತು ವರ್ಷಗಳ ಹಿಂದಿನಿಂದ ಬ್ರಿಟಿಷರು ಆಳುತ್ತಿದ್ದಂತೆ ಮಾಡಿದುದನ್ನು ಈಗಲೂ ಮುಂದುವರಿಸಿಕೊಂಡು ಹೋಗಬೇಕೆಂದು ಹೇಳುವ ವಾದವನ್ನು ನಾವು ಒಪ್ಪುವುದಿಲ್ಲ. ಈ ರೀತಿ ಮೇಲಿಂದ ಮೇಲೆ ಪ್ರತಿ ಸಾರಿಯೂ ಇಲ್ಲಿ ಹೀಗೆ ನಿರ್ಣಯಗಳನ್ನು ತಂದು ಹೇಳುವುದನ್ನೂ ನಾನು ಒಪ್ಪುವುದಿಲ್ಲ. ಈಗಾಗಲೇ ಮಾನ್ಯ ಸದಸ್ಯರಾದ ಶ್ರೀಮಾನ್ ವಾಲಿ ಚನ್ನಪ್ಪನವರು ಹೇಳಿದಂತೆ ಈ ತರಹ ಹೋರಾಡುವುದು ಬೇಡ, ಇಷ್ಟವಿದ್ದರೆ ಈ ಪ್ರಾಂತದಲ್ಲಿ ಇರಬಹುದು ಇಲ್ಲದೆ ಇದ್ದರೆ ಈ ಪ್ರಾಂತವನ್ನು ಬಿಟ್ಟು ಹೋಗಬಹುದು. ಆದರೆ ನಮ್ಮ ಶ್ರೀ ವಾಲಿ ಚನ್ನಪ್ಪನವರು ಹೇಳಿದ ಹಾಗೆ ನಾನು ಅವರಿಗೆ ಟಿಕೆಟ್ ಕೊಟ್ಟು ಕಳುಹಿಸಬೇಕೆಂಬುದನ್ನು ಒಪ್ಪುವುದಿಲ್ಲ. ನಾನು ಹಾಗೆ ಹೇಳುವುದೂ ಇಲ್ಲ. ಅವರು ನಮ್ಮಲ್ಲೇ ಖಾಯಂ ಆಗಿರಲಿ. ಈ ದಿವಸ ನಾನು ಹೇಳುವುದಾದರೆ ಕಾಂಗ್ರೆಸ್ಸಿನವರು ಇಲ್ಲಿ ಇಷ್ಟು ಮಾತನಾಡುತ್ತಾರೆ. ಅವರು ಈ ದಿವಸ ಇಲ್ಲಿ ಮುಂತ್ರಿಗಳಾಗಿರಬಹುದು, ಇಲ್ಲವೇ ಉಪಮಂತ್ರಿಗಳಾಗಿರಬಹುದು, ಮತ್ತು ಈ ಹಿಂದೆ ಮುಂಬೈ ಅಸೆಂಬ್ಲಿಯಲ್ಲಿ ನಮ್ಮ ಸದಸ್ಯರಾಗಿದ್ದ ಕನ್ನಡಿಗರು ಶ್ರೀ ದೊಡ್ಡಮೇಟಿಯವರು ಸಹಿತ ಆ ನಮ್ಮ ಸೋಲಾಪುರವನ್ನು ಕರ್ನಾಟಕಕ್ಕೆ ಉಳಿಸಿಕೊಳ್ಳಲು ಯಾರೇನು ಮಾಡಿದ್ದಾರೆ? ಈ ದಿವಸ ಕರ್ನಾಟಕಕ್ಕೆ ಬರಬೇಕಾದ ಮುಖ್ಯವಾದ 4 ಜಿಲ್ಲೆಗಳ? ಕರ್ನಾಟಕವನ್ನು ಬಿಟ್ಟು ಮುಂಬೈಗೆ ಸೇರಿವೆ. ಈ ಬಗ್ಗೆ ಇಲ್ಲಿಯ ಕನ್ನಡಿಗರೇನು ಮಾಡಿದ್ದಾರೆ? ಅವುಗಳನ್ನೇಕೆ ಹಾಗೆ ಬಿಟ್ಟುಕೊಟ್ಟರು? ಇದನ್ನೆಲ್ಲಾ ನೋಡಿದರೆ ಕಳೆದ ನಮಗೆ ಸ್ವಾತಂತ್ರ್ಯ ಬಂದ ತರುವಾಯ, 5-10 ವರ್ಷಗಳಿಂದ ಈ ಭಾಷಾವಾರು ಪ್ರಾಂತಗಳ ಬಗ್ಗೆ ನಮ್ಮ ಕಾಂಗ್ರೆಸ್ಸಿನವರೆಷ್ಟು ದುಡಿಯಬೇಕಾಗಿತ್ತೋ ಅಷ್ಟನ್ನು ದುಡಿದಿಲ್ಲವೆಂದು ನಾನು ಖಚಿತವಾಗಿ ತಿಳಿಸಬೇಕಾಗಿದೆ. ಈ ದಿವಸ ಕರ್ನಾಟಕದ ವಿರೋಧಿಗಳು ನಮ್ಮ ಕನ್ನಡ ನಾಡಿಗೆ ಬಹಳ ಅನ್ಯಾಯ ಮಾಡಿದ್ದಾರೆ, ಕನ್ನಡ ನಾಡನ್ನು ಕತ್ತರಿಸಿ ತುಂಡರಿಸಿದ್ದಾರೆ. ಕನ್ನಡ ನಾಡಿಗೆ ಹೀಗೆ ತುಂಬಾ ಅನ್ಯಾಯ ಮಾಡಿದ್ದಾರೆ. ಇಂಥ ಒಂದು ಅನ್ಯಾಯ ಸುಮಾರು ಇಲ್ಲಿಗೆ 300 ವರ್ಷಗಳಿಂದಲೂ ಕನ್ನಡ ನಾಡಿಗೆ ಒಂದೇ ಸಮನೆ ಆಗುತ್ತಿದೆ. ಆದರೂ ಕನ್ನಡಿಗರು ಅಷ್ಟು ಉಗ್ರವಾಗಿ ಮಾತನಾಡುತ್ತಿಲ್ಲ. ಹೀಗಿರುವಾಗ ನಮ್ಮ ಮಹಾರಾಷ್ಟ್ರ ಮಿತ್ರರು ಇಷ್ಟು ಫೆನಾಟಿಕ್ಕಾಗಿ ಮಾತನಾಡಬಾರದೆಂದು ಹೇಳುತ್ತೇನೆ. ಆದರೆ ಇದರಲ್ಲೊಂದು ವಿಚಾರ, ಯಾವ ಒಂದು ಭಾಷೆಯನ್ನು ಮಾತನಾಡತಕ್ಕ ಜನರು 20 ಇದ್ದರೂ ಸಾಕು, ಅಂಥವರಿಗೆ ಅಗತ್ಯವಾಗಿ ಬೇಕಾದ ವಿದ್ಯಾ ಸೌಕರ್ಯಗಳನ್ನು ಈ ಸರ್ಕಾರ ಒದಗಿಸಿಕೊಡಲೇಬೇಕು. ಈ ವಿಚಾರದಲ್ಲಿ ನಮ್ಮ ಮಹಾರಾಷ್ಟ್ರದ ಮಿತ್ರರು ಆ ಬಾರ್ಡರಿನಲ್ಲಿರತಕ್ಕ ಮಹಾರಾಷ್ಟ್ರೀಯರಿಗೆ ಕೆಲವು ತೊಂದರೆಗಳಾಗುತ್ತಿವೆಯೆಂದು ಹೇಳುತ್ತಿದ್ದಾರೆ. ಹೀಗೆ ಅವರು ಹೇಳುತ್ತಿರುವುದು ನಿಜವಾಗಿದ್ದ ಪಕ್ಷದಲ್ಲಿ ನಮ್ಮ ಸರ್ಕಾರದವರು ದಯೆಯಿಟ್ಟು ಸರ್ವ ರೀತಿಯಲ್ಲೂ ಯಾವ ತೊಂದರೆಗಳೂ ಅವರಿಗುಂಟಾಗದಂತೆ ನೋಡಿಕೊಳ್ಳಬೇಕೆಂದು ಮನವಿ ಮಾಡಿಕೊಳ್ಳುತ್ತೇನೆ. ಹಾಗೂ ಅವರಿಗೆ ಬೇಕಾಗಿರತಕ್ಕ ಸೌಕರ್ಯಗಳನ್ನೆಲ್ಲಾ ಇವರು ಒದಗಿಸಿಕೊಡಬೇಕೆಂದು ಪ್ರಾರ್ಥಿಸಿಕೊಳ್ಳುತ್ತೇನೆ. ಆದರೆ ಅವರು ಹೇಳುತ್ತಿರುವಂತೆ ಈ ವಿಚಾರದಲ್ಲಿ ವಿಲೇಜ್ ಯೂನಿಟ್ಟುಗಳನ್ನು ಮಾಡಬೇಕೆಂಬುದು ಖಂಡಿತ ಸಾಧ್ಯವಿಲ್ಲದ ಮಾತು. ಇದನ್ನಿನ್ನೂ ಬೇಕಾಗಿದ್ದರೆ ತಾಲ್ಲೂಕ್ ಯೂನಿಟ್ಟಿನಲ್ಲಿ ನಡೆಸಬಹುದು. ಆದರೆ ಈ ವಿಚಾರದಲ್ಲಿ ನಮ್ಮ ನಾಯಕರಾದ ಶ್ರೀ ಎಸ್. ನಿಜಲಿಂಗಪ್ಪನವರು ನಾಳೆ ಹೇಗೂ ಡೆಲ್ಲಿಗೆ

(ಶ್ರೀ ಗಂಗಾಧರ ನವೋಶಿ)

ಹೋಗತಕ್ಕವರಿದ್ದಾರೆ. ಆ ವೇಳೆಯಲ್ಲಿ ಈ ವಿಚಾರವನ್ನು ಅಲ್ಲಿ ಚರ್ಚೆ ಮಾಡಿ ಇನ್ನುಮೇಲೆ ಈ ಲಿಂಗ್ವಿಸ್ಟಿಕ್ ಬೇಸಿಸ್‌ಮೇಲೆ ಹಳ್ಳಿಗಳ ವರ್ಗಾವಣೆಯಲ್ಲ ಎಂಬುದನ್ನಾದರೂ ಖಚಿತ ಮಾಡಿ. ಇಲ್ಲವೇ ಯಾವ ಮಟ್ಟದವರೆಗೆ ಇದನ್ನು ಮಾಡಬಹುದೆಂದು ಅಲ್ಲ ಒಂದು ತೀರ್ಮಾನಕ್ಕೆ ಬರುತ್ತೀರೋ ಆ ಮಟ್ಟದವರೆಗಾದರೂ ಮಾಡಿ. ಈ ವಿಚಾರದಲ್ಲಿ ಮುಖ್ಯ ಏನಾದರೊಂದು ತೀರ್ಮಾನಕ್ಕೆ ಬರುವುದುತ್ತಮ. ಇಲ್ಲವಾದರೆ ನುಮ್ಮನೆ ನಾವು ನಮಗೆ ಇಂತಿಂಥಾ ರಾಜ್ಯದಲ್ಲಿ ಇಷ್ಟಿಷ್ಟು ಬರಬೇಕೆಂದು ನಾವೂ ಇತರರು ನಮಗೆ ಮೈಸೂರು ರಾಜ್ಯದಲ್ಲಿ ಇಂತಿಂಥ ಭಾಗಗಳು ಬರಬೇಕೆಂದು ಅವರೂ ಕಿತ್ತಾಡಬೇಕಾಗುವುದು. ಇನ್ನು ಮುಂಧಕ್ಕೆ ಇನ್ನಾರೂ ಈ ಪ್ರಶ್ನೆಯನ್ನೇ ಎತ್ತಕೂಡದು ಎಂತಲಾದರೂ ಒಂದು ಕೊನೆಯ ತೀರ್ಮಾನ ತಿಳಿಸಿಬಿಡುವುದುತ್ತಮ. ಎಲ್ಲಿಯವರೆಗೆ ಈ ಪ್ರಶ್ನೆಯನ್ನು ಹಾಗೇ ಮುಂದುವರಿಸಿಕೊಂಡು ಬರುತ್ತೀರೋ ಅಲ್ಲಿಯವರೆಗೆ ಈ ತಲೆನೋವು ಇದ್ದುದೇ. ಈ ಸಾರ್ತಿಯಾದರೂ ಶ್ರೀಮಾನ್ ನಿಜಲಿಂಗಪ್ಪನವರು ಡೆಲ್ಲಿಗೆ ಹೋದಾಗ ಈ ಪ್ರಶ್ನೆಯನ್ನು ತೀರ್ಮಾನ ಮಾಡಿಕೊಂಡೇ ಬರಬೇಕೆಂದು ಅವರಲ್ಲಿ ನಾನು ಪ್ರಾರ್ಥನೆ ಮಾಡಿಕೊಳ್ಳುತ್ತೇನೆ. ನಮ್ಮ ಮಹಾರಾಷ್ಟ್ರದ ಸ್ನೇಹಿತರು ಕೇಳುತ್ತಿರುವಂತೆ ಆ ಕಾನರಗೋಡಿನ ಜನರೂ ಮತ್ತು ಆಲೂರು, ಅದೋನಿ, ರಾಯದುರ್ಗ, ಆಲಂಪೂರ ಮತ್ತು ಗದ್ವಾಲ ಈ ಪ್ರಾಂತ್ಯದ ಜನರು ಮೈಸೂರಿಗೆ ಬರಬೇಕೆಂದಿದ್ದಾರೆ. ಆದರೆ ನಮ್ಮ ಮಹಾರಾಷ್ಟ್ರ ಮಿತ್ರರು ಇಲ್ಲಿಯೇ ಇರಬೇಕೆಂಬುದು ನನ್ನ ಆಶೆ. ಅವರಿಗೆ ಬೇಕಾದ ಹೆಸಿಲಿಟೀಸನ್ನು ಸರ್ಕಾರದವರು ಕಲ್ಪಿಸಿಕೊಡಬೇಕು. ಹಾಗೆ ಅದನ್ನು ಸರ್ಕಾರದವರು ಮಾಡಿಕೊಡದಿದ್ದರೆ ನಾನೂ ಸಹಾ ನಮ್ಮ ಮಹಾರಾಷ್ಟ್ರ ಮಿತ್ರರ ಜೊತೆಯಲ್ಲಿ ಆ ಬಗ್ಗೆ ಹೋರಾಟ ನಡೆಸುವುದಕ್ಕೂ ಸಿದ್ಧನಿರುವೆನು. ಆದರೆ ಈ ನಮ್ಮ ಮಿತ್ರರು ಇಷ್ಟು ಹೆನಾಟಿಕ್ಕಾಗಿ ಮಾತನಾಡಬಾರದು. ಸರ್ಕಾರ ತೀರ್ಮಾನಕ್ಕೆ ಬಂದಲ್ಲಿ ನಮಗೆ ಬರುವುದು ನಮಗೆ ಬರಲಿ, ಅವರಿಗೆ ಹೋಗತಕ್ಕದ್ದು ಅವರಿಗೆ ಹೋಗಲಿ. ಹೇಗಾದರೂ ಒಂದು ರೀತಿಯಲ್ಲಿ ಇದನ್ನು ತೀರ್ಮಾನ ಮಾಡಲೇಬೇಕೆಂದು ಹೇಳಿ ನಾನು ನನ್ನ ಮಾತುಗಳನ್ನು ಮುಗಿಸಿ, ನನಗಿಷ್ಟು ಮಾತನಾಡಲು ಅವಕಾಶ ಮಾಡಿಕೊಟ್ಟ ಅಧ್ಯಕ್ಷರಿಗೆ ನನ್ನ ವಂದನೆಗಳನ್ನರ್ಪಿಸಿ ಕುಳಿತು ಕೊಳ್ಳುತ್ತೇನೆ.

† **Sri R. S. HEGDE** (Honnavar).—I oppose the resolution. This resolution is not so simple as it is and by canvassing the support to include Karwar, Belgaum and other places, the resolution aims at taking Goa to Maharashtra. That is the only intention.

Sri B. R. SUNTHANKAR.—On a point of order. Is there anything in the resolution to that effect ? Why should he bring in unnecessarily Goa here ?

Sri R. S. HEGDE.—That is my opinion. By re-opening the question of the Reorganisation of States, it is their intention to take Goa to Maharashtra and demand that from the Centre. So, I oppose this resolution tooth and nail. There are certain grievances expressed by my friend Mr. Kadam regarding Karwar and the very basis of his stand has been that he has been elected on the question of this language issue and therefore it is his duty to uphold the cause of his people and that they all want to go to Maharashtra. It is very important to note that the election was not fought on that issue at all and if the election was fought on that issue, what about the election of 1957 ? Why was a congress candidate elected from this very constituency in 1957 ? So it is not a language issue but it is the economic development of the people that has been responsible as far as the election is concerned. North Kanara District was the tail end of the former State of Bombay and North Kanara was completely neglected. It is on account of the under-development of the people this time perhaps a little more votes might have been secured by this candidate. It does not mean that by electing

Mr. Kadam they have once for all opted themselves to Maharashtra. If I rember aright, my friend got elected on the plea of the exploitation of the economically underdeveloped people and now he should not say that he has been elected on the question of language.

12-00 NOON

The fact remains that Konkani is not Marathi. Hindi is not the same as Urdu. Urdu is a different language. If Konkani is similar to Marathi, it never means that it is Marathi. The Hon'ble Member has quoted extensive authorities without basis. Konkani has no script as such. If Konkani is a recognised language or a language part and parcel of Marathi, I do not think the Maharashtra Government would have kept silent and not give a script to this language. My learned friend says that the Bombay Government has passed a resolution saying that Konkani should be considered as Marathi. It is just like saying that Kadam should be changed to a woman by a resolution of Parliament or the taluk board.....

Sri B. P. KADAM.—Has the member no head to use such an insulting and indecent language ?

Sri R. S. HEGDE.—By a resolution of Government or of the Taluk Board one language cannot be converted into another. After all, there is no script for Konkani. A dictionary has to be found for it. A panel of experts has to see the possibility of changing this language into Marathi. That does not however mean that Konkani has become Marathi, therefore they have opted for Maharashtra and they must be sent to that State.

The Hon'ble Member said that the people had allegiance to Marathi. I fail to understand the force of his argument. The States Re-organisation Act has once for all decided that they are a part and parcel of greater Mysore. The Hon'ble Member quoted Napolean and Bernard Shaw. No leader should have behaved in the manner he has done. However he speaks of the oneness of India and that there should be emotional integration. If that be so, this agitation should stop at once because your argument will be held against you alone. If you people believe in the unity of India, you should stop this agitation because you are trying to create a Pakistan for yourself.

Sri V. S. PATIL.—On a point of order. He is addressing an Hon'ble Member of this House. We always speak here addressing the Chair and not across the table. My friend is now addressing Mr. Kadam, which is not allowed under the Rules of Procedure. I request that a ruling be given that no member should address another and that everything must be addressed to the Chair.

Sri D. DEVARAJ URS.—There is no ruling required. He is addressing the Members through the Chair.

Sri V. S. PATIL.—We must go by the procedure prescribed. Hon'ble Minister must not have gone through the rules of procedure. Every word must be addressed to the Chair.

Sri D. DEVARAJ URS.—Let me tell my friend that I am as old a Member to the Assembly as himself, or even more.

Sri V. S. PATIL.—All that is irrelevant. The Hon'ble Member must be brought on the line just to see that he addresses the Chair and not the other Members.

Sri R. S. HEGDE.—My expression of opinion is bound to have an unhealthy effect on them. I still maintain that by introducing such agitation we are bound to create a Pakistan for each language and for each community. An argument has been advanced that in Bombay there are 3 lakhs of Kannadigas. If these 3 lakhs are making an agitation that our langauge is Kannada, we have got territories here and there and that a separate State should be carved out for us and it should be called a part of Karnataka. The Reorganisation of States have taken all these things into consideration. The very same arguments must have been advanced and they have given a decree and that decree we are bound to adhere. It is no use saying at the time of execution of the decree that 'I had opposed it at the time of its sanction and therefore I would not obey it now." The States Reorganisation Act has said that they are a part and parcel of greater Mysore.

Sri B. P. KADAM.—May I know whether you are accepting the decree of the States Reorganisation Act which has given Bellary to Andhra ? Will you accept it ?

Sri R. S. HEGDE.—He should address the Chair and not ask me. He should not point out fingers at me. The Hon'ble Member was speaking about the cosmopolitan nature of Bomby. I was in Bombay for several years. But the Hon'ble Member must appreciate the cosmopolitan atmosphere of Bangalore also. Is not the Bangalore a city of culture and education and natural beauty, which Bombay does not possess. They are part and parcel of greater Mysore. They owe allegiance to Mysore and to India as a whole but being in Mysore, let them not say that they owe allegiance to Bombay. It is the same thing as the Muslims saying : We are Indians, we take all the benefits that India could give us, but we owe our allegiance to Pakistan. Let not my friends sow the seeds of dissension, by introducing this poison of provincialism. This provincial approach is bound to be detrimental to the interests of India.

Suppose the Muslims of India say : We are 6 crores of Muslsims in India. We are a big population. Divide India and give us another Pakistan. This sort of agitation, I submit, must end.

Even if we study dispassionately and impartially the question whether Karwar should be a part and parcel of Mysore or Maharashtra on the basis of language, I maintain and maintain very vehemently that from long years past Kannada was the official language in Karwar. History will show what the word 'Kanara' means. In 1861 Kanara was divided into South and North Kanara for the purpose of administration. Honnavar was the headquarters of the district. It belongs to people who speak Kannada. Sri Kadam quoted from the booklet published by Silva who is a native of Karwar and who has studied in all details about Karwar. To these people of Maharashtra

it is no good. Instead, they rely on quotations of people from Bombay, Bengal and all that. Silva says that even prior Kannada language was known in Kanara, Kadambas and Banavasees ruled over this place when Kannada was spoken. Even if we take history into consideration, the argument of the opposition falls to the ground. Kannada was the official language. Now, they are saying that till 1911 Konkani people were not recognised at all. They are now trying to say that Konkani people are part and parcel of Maharashtra. Supposing these people are going to Maharashtra; after they go there, they will say that they are not Maharashtrians and they are Konkanees and they want a place of their own. If a part of North Kanara and part of Belgaum is given to Bombay, the next argument would be that the whole of Mysore State belongs to Konkanees and therefore it must be given to Konkanees. So, this seed of cancer is there. From the point of view of culture also they are linked with greater Mysore. In what way their culture is different from Mysoreans, I want to know. As a matter of fact, culture from Kashmir to Cape Camorin is one and that one culture is Indian culture. So, culturally you are one; historically, you are one, and economically and geographically you are one with us. You satisfy all the conditions to remain as part and parcel of Mysore. Sir, it is not correct to say that Marathi schools are not established. We have got the District Boards Council. I want to know how many times agitation is made for a Marathi school. In the taluk boards Maharastrians are predominant and when that is so, I fail to understand this argument. My friend is a member and I am also a member. In this power organisation nothing is suggested and it is only here they say that nothing is done there. Sri Kadam referred to the starting of a mill near a Marathi School in Karwar and he abused the Congress people. Let him abuse; our power will grow greater. Sir, there, Marathi is recognised and Marathi is one of the optional language. Maharashtra Government has recognised Kannada as an optional language. We cannot say that Kannada should be made the official language in Bombay because three lakhs of Kannada people live in Dadar. I do not believe when they say that this Government is showing a step-motherly treatment to Marathi. It is only an argument and not a reality.

I oppose this resolution. They want to ascertain the wish of the people. Is it Kashmir problem here? They want to hold referendum in every village to know the wishes of the people. After all, referendum is not the system available in this sub-continent for ascertaining the wishes of the people. It is suggesting something which is not acceptable constitutionally. Therefore, I oppose this resolution.

SRI D. PARAMESWARAPPA (Honnali).—Mr. Speaker, Sir, with due deference to the sentiments expressed by my Marathi brothers, I would like to submit that we have closely followed the arguments put forth by one of my friends, Sri Kadam, who was vehement and emotional in making out a case that the border areas are to merge with Maharashtra. In this connection, I would like to draw the attention of the Hon'ble Members, who have always argued repeatedly often raising

(SRI D. PARAMESWARAPPA)

this issue before this House, that the Government should allow them to go to their parent Province, *i.e.*, Maharashtra. Unfortunately, the History of India is set with complexities. Here, in India, we have got various languages, Tamil, Marathi, Konkani, Telugu, Kannada and various other languages. In India, we have got varioues cases speaking various languages. That is the situation in India. History speaks of those facts. In this diversity, we are trying to attain unitism established after we have attained independence. The States Reorganisation Commission, I think, went into all these questions before coming to a final conclusion, and it was the opinion of the Commission—because there was agitation in the country after independence—that the Provinces should be reorganised on linguistic basis for the simple reason that language would create unity in the minds, would create harmony and would facilitate the administration in the coutry. That was the only criterion that was predominent. While coming to the final decision they also took into consideration, as far as possible, the administrative convenience of the respective provinces. I do not deny that the Commission must have overlooked some of these aspects in coming to their final conclusion. But the question is, whether at this stage, we are entitled to reopen this issue which has already been finally decided by the Commission. My friend, Mr. Kadam, while arguing his case quoted many authorities to show that Konkani is the dialect of Marathi and therefore he wants to stay with the Marathi friends and wants that those areas should bs merged in Maharashtra. That is not the issue in dispute. We concede that Konkani is the dialect of Marathi for the sake of argument. In this connection, I would like to refer also to this aspect, that so far as this issue is concerned, I think my friend Mr. Kadam is the only solitary friend from Karwar who has been agitating this issue before this House.

Sri B. P. KADAM.—My constituency extends over 1,200 miles.

Sri D. PARAMESWARAPPA.—My friend must understand my argument. I am saying that he is the solitary Member of the Legislature who has been agitating this issue. He quoted many authorities also. In my opinion, all those are irrelevant for the purpose of this issue. To-day, we will have to judge whether this issue could be re-opened in this manner as we are now discussing the demands of a resolution. He was also pleased to refer that we could amend the Constitution because our Contitution is not rigid but is a flexible constitution which can be amended from time to time. That is true. But, while conceding to this that our Constitution is a flexible one, not a rigid one, we could have thought of resorting to constitutional method of resolving this issue. In my opinion, we are a stop in the way from raising this issue before the Legislature. That is my opinion. If this issue has got to be resolved in a constitutional manner, there is every procedure prescribed and let them resort to it. This is my appeal to my friends who have been raising this issue in this Assembly. If the argument of my friend,

Mr. Kadam is to the logical conclusion that the people speaking certain languages should be allowed to merge with the towns where that language is predominent, I might say, here in Bangalore itself there are so many languages and all are treated in a brotherly manner and so far no complaints have been received from them that the treatment meted out by our Government is rather unfair. On this score, it means that these people also in our Province, who speak Tamil and Telugu, must be allowed to merge into the provinces where this language is predominent. We have to consider the interests of the nation.

Mr. DEPUTY SPEAKER.—I think the Hon'ble Member requires some more time.

Sri D. PARAMESWARAPPA.—I will continue to-morrow.

Mr. DEPUTY SPEAKER.—The House will now rise to re-assemble at 12-30 P.M. on Monday, the 22nd June 1964.

The House adjourned at Thirty Minutes past Twelve of the Clock to meet again at Thirty Minutes past Twelve of the Clock on Monday, the 22nd June 1964.

WD 3186—GPB—900—20-8-64